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ABSTRACT

This manual is designed to provide instruction for persons who have learned well a dialect of Eastern Arabic, Levantine, and who desire to use a Western Arabic dialect, Moroccan. Special features of Western Arabic pronunciation, grammar, vocabulary, and social usage are listed. Attention is given to the recognition of correspondences between the two dialects, emphasizing those deceptive correspondences that may lead to interference in the transfer from one dialect to another. To aid the student, the following aspects of the Eastern and Western dialects are contrasted: (1) pronunciation variation in Classical, Levantine, and Moroccan Arabic; (2) word and affix contrasts in the Levantine and Moroccan dialects; (3) differing sentence structure and time concepts in Moroccan Arabic; and, (4) special word groups and auxiliary words occurring in both Eastern and Western dialects. In addition, the Moroccan Arabic expressions for certain social situations requiring standardized phrases are described. An appendix containing verb tables, false cognates, variable words, and a glossary of Western Arabic is provided. (Author/LG)

FROM EASTERN TO WESTERN

ARABIC

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From Eastern to Western Arabic *is designed to provide help and guidance to persons who have learned Eastern Arabic and now have a need to use Western Arabic. The manual focuses on special features of Western Arabic pronunciation, grammar, vocabulary and social usage. It helps the student recognize correspondences and directs attention to those sometimes deceptive correspondences which may lead to interference in the transfer from one dialect to another.*

Planned and written by Dr. Margaret K. Omar, the manual has profited by suggestions from Dr. Harlie L. Smith of FSI and Dr. Ernest Abdel-Massih, University of Michigan, both of whom read the manuscript in draft. Mr. Ahmed Akahloun and Mr. Ahmed Jebrane served as resource persons providing examples of speech usage for Western Arabic. Mr. Naim J. Owais confirmed the Eastern Arabic usage. Camera copy of the manuscript was prepared by Maryko S. Deemer.

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INTRODUCTION

This book is intended for Americans who have a good command of an Eastern Arabic dialect, and who now wish to learn a dialect of Western Arabic. We will use the Levantine dialect as our "base" (with reference to other Eastern dialects when appropriate), and compare it with the Moroccan dialect.

While Moroccan, or North African, Arabic may appear at first to be virtually unintelligible to a speaker of Eastern Arabic, learning the correspondences at the sound level, as well as the basic grammatical changes and key words, leads rapidly to an ability to "get along" in it. You will find that speakers of Western Arabic have much less difficulty understanding you than you have understanding them; thus, your greatest problem will be in the comprehension of what you hear, and you can adapt your own speech more gradually. The features discussed will be those in the Moroccan dialect which are different, misleading, or confusing for a speaker of Eastern Arabic.

Two basic factors account for the great divergence of Eastern and Western Arabic:

(1) The indigenous languages underlying Western Arabic were Berber, as opposed to Semitic languages in the Levant. Many of the "strange" features found in Moroccan can be traced to the influence of the Berber languages.

(2) Differences are reinforced, and new changes introduced, when any "mother" language is spread over great geographical distance. The passage of more than one thousand years since this original diffusion has also contributed to the situation.

In general, however, the similarities far outweigh the differences, and you will soon adapt your "ear" to Western dialects. The farther east the

dialect, the closer it is to Eastern Arabic.

We hope that this book will save time in isolating and overcoming the problems you can expect to encounter.

* * *

I would like to express my appreciation to Messrs. Ahmed Akahloun and Ahmed Jebrane for their assistance as native-speaking informants in this project. I also thank Dr. Harlie Smith for his guidance and suggestions. I am especially grateful to Dr. Ernest Abdel-Massih for having read the entire draft manuscript and for his many helpful comments.

THE TRANSCRIPTION SYSTEM

The following special symbols have been used:

ṣ ṭ a dot under any consonant represents emphasis

ġ represents 'gh' or غ

x represents 'kh' or خ

9 represents 'ʿ' or ع ('ain')

H represents 'ḥ' or ح

ž represents 'zh', 'j' or ج

š represents 'sh' or ش

I
PRONUNCIATION

A. Vowels. The most obvious difference in the pronunciation of Moroccan Arabic is the absence of some unstressed vowels, which leads to frequent, complex consonant clusters. Note the pronunciation of the following words:

fhemt	'I understood'
Hmed	'Ahmad'
xtek	'your sister'
ste9melt	'I used'

Sometimes a vowel appears in a later syllable in the word:

šheṛ	'month'
9ṛeb	'Arabs'
lHem	'meat'
kla	'he ate'
ržel	'leg'

The long vowels in Moroccan Arabic are /a/, /i/, and /u/ (equivalent to /aa/, /ii/ and /uu/ in Eastern Arabic).

xemsin	'fifty'
waHed	'one'
šuf	'look!'

The long /ē/ of Eastern Arabic (Classical Arabic diphthong /ay/) becomes /i/ in Moroccan Arabic.

mšit	'I left'
bin	'between'

The short vowels are /e/ and /o/. The short /i/ and /a/ in Eastern Arabic become /e/ (which varies considerably in quality depending on the environment), and short /u/ in Eastern Arabic becomes /o/, except at the end of words.

bent	'girl'
dxelt	'I entered'
šoftu	'I saw him'

The semivowels /y/ and /w/ may be pronounced as with /i/ and /u/ in word-initial position, in free alternation:

yeddi, iddi	'my hand'
yži, iži	'he comes'
wožda, užda	'Oujda' (a Moroccan city)

B. Consonants. Moroccan Arabic contains all the consonants found in Eastern Arabic, and some others as well. In addition to the emphatic /ṭ/, /ḍ/, /ṣ/, and /ẓ/, Moroccan Arabic has emphatic /l̤/, /r̤/, /b̤/, and /m̤/. /l̤/ and /r̤/ contrast with non-emphatic /l/ and /r/, while /b̤/ and /m̤/ are features of pronunciation depending on their environment, but do not contrast the meaning of words. These consonants occur in such words as:

lebsa	'wearing (f.)'	vs.	l̤amba	'lamp'
wellah	'he appointed him'	vs.	wel̤lah	'by God'
žra	'he ran'	vs.	žr̤a	'it happened'
berra	'he acquitted'	vs.	ber̤ra	'he cured'
bent	'girl'	vs.	b̤ank	'bank'
mali	'my money'	vs.	m̤qaṣ	'scissors'

The consonants /k/, /g/, /q/, /x/, and /ɣ/ may be "rounded" (labialized) when they occur as the first member of an initial consonant cluster. In almost all cases, this pronunciation may alternate with non-labialized pronunciation and thus is of little functional importance in the language.

The consonant /q/ (qaf) has been retained, usually pronounced as in Classical Arabic. (Some areas pronounce it as /g/ or /ʔ/).

qlam	'pencil'
qal	'he said'
werqa	'a piece of paper'

The interdental consonants (the th's) of Classical Arabic (ث ذ ظ) have become /d/ and /t/ in Western Arabic, whereas in Eastern Arabic they normally become /s/ and /z/, especially in modern borrowings from Classical Arabic. You will note this correspondence in many words.

Classical Arabic		Levantine Arabic	Moroccan Arabic	
(مثلا)	mathalan	masalan	matalan	'for example'
(تمثال)	timthaal	timsaal	timtal	'statue'
(اذاعة)	idaa9a	izaa9a	ida9a	'broadcast'
(لذيذ)	ladiid	laziiz	ldid	'delicious'
(استاذ)	ustaad	ustaaz	ustad	'professor'
(مظاهرة)	muḍaahara	muẓaahara	moḍahera	'demonstration'
(بالضبط)	biḍ-ḍabṭ	biẓ-ẓabṭ	beḍ-ḍebṭ	'exactly'

The realization of the consonant /t/ is farther front in Moroccan Arabic, resulting in a sound similar to /t͡s/.

Voiceless consonants become voiced if they are followed by a voiced consonant in a cluster:

dži	'you come'

The distinctions between /s/ and /š̲/, and /z/ and /ž̲/ are often lost in Moroccan Arabic and the sounds are assimilated, especially if another /ž̲/ follows later in the word.

Classical Arabic	Levantine Arabic	Moroccan Arabic	
zujaaj	izaaz	zaž̲, žaž̲	'glass'
zawj	joz	zuž̲, žuž̲	'a pair'
sajana	sajjin	sžen, šžen	'to imprison'
sams	sams	sems, sems	'sun'
		šeṛžem, seṛžem	'window'

C. Stress. Stress is variable in Moroccan Arabic, and occurs on different syllables in a word, depending on their environment. A common tendency is for the stress to shift toward the end of a word or word group, i.e., for "sentence stress" to replace word stress.

nkétbu	'we write'
xeṣṣna nketbú l-bṛa	'We have to write the letter.'
škun húwa	'Who is he?'
huwá maši hna	'He is not here.'

II
WORDS AND AFFIXES

A. Perfect Tense of Verbs. The perfect (past) tense of the verb differs from Eastern Arabic in the second person singular, 'you' form. Masculine and feminine singular are not differentiated as they are in Eastern Arabic; both end in the suffix "-ti".

fhemti 'Did you (m., f.) understand?'

fayn mšiti 'Where did you (m., f.) go?'

Nor is there a distinction when a pronoun suffix is attached:

šuftini 'You (m., f.) saw me.'

B. Imperfect Tense of Verbs. The imperfect (present) tense of the verb has a different form for the first person, 'I' and 'we'. The 'I' form has the prefix "n-" (like the 'we' form in Eastern Arabic), and the 'we' form is differentiated by using a prefix-suffix combination "n- -u" with the verb. Typical verbs in the first person are:

nekteb 'I write' nketbu 'we write'

nšuf 'I see' nšufu 'we see'

yemkenli nemši 'May I go?'

yemkenlna ntkellmu bel-engliza 'We can speak English.'

The masculine singular pronoun object, 'him, it' is marked in the 'we' form of verbs by adding the suffix "-h":

yemkenlna nšufu 'We can see.'

yemkenlna nšufuh 'We can see him.'

In Tangier and the northern coastal cities, no distinction is made in the second person singular verb, or in the singular imperative; both are used in the masculine form.

Thus, you may hear:

teqder texrož	'You (m., f.) can go out.'
xeṣṣek terǰa9	'You (m., f.) must return.'
šuf	'Look!' (to a man or woman)
skot	'Be quiet!' (to a man or woman)

C. Verb Prefixes. Moroccan Arabic has three verb prefixes which differ from those in Eastern Arabic:

(1) The prefix which is approximately equivalent to "9am-" or "b-" in Eastern Arabic is "ka-":

koll nhar ka-terǰe9 feṛ-ṛeb9a	'Every day she returns at four o'clock.'
huwa ka-yemši leḍ-ḍar	'He is going to the house (home).'
ka-yfhem	'He understands.'

The first sentence expresses habitual action. In the next two sentences, progressive and stative meanings of the verb are expressed with the prefix "ka-", in which cases the active participle would be more commonly used in Eastern Arabic.

(2) The future prefix (equivalent to raH- in Levantine Arabic) is "ɣadi-" (varies with "ɣad-" or "ɣa-").

ɣadi-nkteb-lek or ɣan-nekteb-lek	'I'm going to write to you.'

ɣad-iǰi bekri
or
ɣa-yǰi bekri — 'He will come early.'

ɣadi-nšufek men ba9d — 'I'll see you later.'

(3) The passive prefix (equivalent to "in-" or "it-" in Eastern Arabic) is "tt-" or "t-".

l-weld ttḍrab — 'The boy was hit.'

l-brawat tteketbu — 'The letters were written.'

D. Pronoun Objects. When both the direct and indirect object pronouns are used with a verb, they are attached as suffixes to the verb (unlike the use of "iyaa-" in Levantine Arabic). The direct object comes first.

Levantine Arabic	Moroccan Arabic	
a9ṭeetu iyaaha	a9ṭithálu	'I gave it (f.) to him.'
a9ṭiini iyyahum	a9ṭihómli	'Give them to me.'

E. Negation of Verbs. Moroccan Arabic uses a prefix-suffix combination "ma- -ši" (or "ma- -š") to negate verbs and the imperative (equivalent to the negative word "ma" in some varieties of Levantine Arabic).

ma-šafni-š — 'He did not see me.'

ma-temši-š — 'Don't go.'

ma-tqollu-š — 'Don't tell him.'

ma-te9ṭihomlu-ši — 'Don't give them to him.'

ma-ɣa-terǰe9-ši — 'She won't come back.'

ma-ɣadi-nemši-š — 'I won't go.'

With certain words, the "-si" suffix may be omitted.

ma-xda walu	'He did not take anything.'
ma-šaf Had	'He did not see anyone.'

F. A Special Suffix. The suffix "-emma" (or "-ma") is used mainly with question words, and means '-ever' in English. (Question words are discussed in Chapter IV.)

aš-emma	'whatever'
fayn-emma	'wherever'
layn-emma	'to wherever'
mnin-emma	'from wherever, whenever'
koll-ma	'whenever'
weqt-emma	'whenever, at whatever time'
kif-emma	'however, by whatever means'
škun-emma	'whoever'
šHal-emma	'however much'

G. Numbers.

(1) Moroccan Arabic uses the word "de" after a number, before the counted noun. The noun takes the definite article, and is plural after all numbers.

tlata del-ktub	'three books'
tes9ud del-bnat	'nine girls'
teltaš des-siyarat	'thirteen automobiles'

mya der-ržal	'one hundred men'
mya den-nas	'one hundred people'

(2) The dual suffix is not used for most nouns. It is used only for nouns which usually come in pairs, such as parts of the body, and nouns which measure time, space, or quantity. Most nouns are counted with the word "žuž", 'two (literally, 'a pair').

žuž der-ržal	'two men'
žuž del-ktub	'two books'
iddayn	'two hands'
šehrayn	'two months'
sa9tayn	'two hours'

III
SENTENCES

A. Interrogative. The word "waš" is often used to mark the beginning of an interrogative sentence. (There is no equivalent in Eastern Arabic; it is equivalent to the use of "hal" (هل) in Classical Arabic.) If "waš" is not used, a question is signalled by a rise in intonation, as in Eastern Arabic.

waš šofti Ḥmed	'Did you see Ahmad?'
waš fhemtini	'Have you understood me?'
waš zorti l-mγreb men qbel	'Have you visited Morocco before?'

B. The Conditional. Moroccan Arabic uses the word "kun" (or "ka"), 'if', to introduce contrary-to-fact or impossible conditions (equivalent to the word "law" in Eastern Arabic). The word "ila" is used for possible or likely conditions (equivalent to the word "iza" in Eastern Arabic). The verb which follows is always in the perfect tense.

kun kanet hna kun sweltha	'If she were here, I would have asked her.'
kun 9ṛeft kun qolthalek	'If I knew, I would tell /it to/ you.'
ila šoftek γedda n9ṭik l-flus	'If I see you tomorrow, I'll give you the money.'
ila žiti γadi-ntqabl m9ak hna	'If you come, I'll meet you here.'

C. Telling Time.

In Moroccan Arabic, the word "hadi" is used to express 'it is', plus the feminine numeral indicating the hour.

hadi l-weHda	'It's one o'clock.'
hadi ž-žuž	'It's two o'clock.'
hadi l-xemsa	'It's five o'clock.'

Time after the hour is expressed by "u", 'and', plus the period of time, and time before the hour is expressed by "ɣer", 'less', plus the period of time. Periods of time in an hour are expressed by the words "qsem", 'five minutes', "qeṣmayn", 'ten minutes', "rbeʕ", 'a quarter', "tulut", 'twenty minutes' (literally, 'a third'), and "neṣṣ", 'half'. A special combination form is used to express 'minus a quarter', "llaṛeb". Examples:

hadi 19ešra u rbeʕ	'It's 10:15.'
hadi t-tlata llaṛeb	'It's a quarter to three (2:45).'
hadi r-reb9a u tulut	'It's 4:20.'
hadi l-xemsa u qesmayn	'It's 5:10.'
hadi l-xemsa ɣer qsem	'It's five to five (4:55).'
hadi t-tmenya u xems qsam	'It's 8:25.'
hadi t-tnaš u sba9 qsam	'It's 12:35.'
wṣelt f le-Hdaš ɣer qesmayn	'I arrived at ten to eleven (10:50).'
tlebt mennu iži fes-seb9a u tulut	'I asked him to come at 7:20.'

To express 'about' or 'approximately', the words "m9a" or "žwayeh" are used:

m9a l-9ešra žwayeh l-9ešra	'about ten o'clock'

The word "hadi" is also used to mean 'ago'.

mša hadi šehrayn	'He left two months ago.'

D. Past and Future Periods of Time.

(1) The expression for 'last' referring to a period of time is usually the phrase "lli fat" or "lli fatet". You will also hear "lli daz" and "lli gaz", the latter usually in the north.

s-sana lli fatet s-sana lli dazet	'last year'
š-šher lli fat š-šher lli gaz	'last month'

(2) To express 'next', referring to a period of time, the active participle of "ža" is usually used. The form used in the north is different from that used in Eastern Arabic, and is presented in parentheses.

s-sana lli žaya (mažya, mažža)	'next year'
š-šher lli žay (maži)	'next month'

Also used is the phrase "š-šher d-daxel", 'next month'. This phrase is usually not used for other periods of time.

E. Days of the Week. These are approximately the same as in Eastern Arabic, but are used with the word "nhar".

nhar l-Hedd	'Sunday'
nhar t-tnin	'Monday'

They may be used without any introductory word.

wṣel fet-tlat	'He arrived Tuesday.'

IV
VOCABULARY

Following is a discussion of special groups of words and auxiliary words as they occur in sentences. (A general list of vocabulary items which differ from Eastern Arabic can be found in the Glossary.)

A. Question Words. Most question words differ in Moroccan Arabic. "Direct" question words occur at the beginning of a sentence; "indirect" question words (relative conjunctions) occur inside a sentence and sometimes have a different form; only those which differ from the "direct" question form will be presented.

(1) 'What' šnu (šennu, aš, šenni)

(Direct Question)

šnu qolti	'What did you say?'
aš γad-takol	'What are you going to eat?'
šnu γadi-te9mel	'What are you going to do?'
faš žiti	'How (literally, 'in what') did you come?'

(Indirect Question)

ma-9reft-ši šnu bγiti	'I don't know what you want.'
ma-9reft-š šnu ne9mel ma-9reft-š ma ne9mel	'I don't know what to do.'
ma-9endi ma ne9mel	'I don't have anything to do.'
kayn ma ne9melu	'Can I help you (do anything for you)?'

(2) 'Who' škun

škun huwa had r-rażel	'Who is that man?'

The word for 'who' changes when used with prepositions.

lemmen ktebti had l-bṛa	'To whom did you write that letter?'
men 9end men ǰat had l-bṛa mnemmen ǰat had l-bṛa	'From whom did that letter come?'
m9a men mšiti l-bareH	'With whom did you go yesterday?'
demmen had l-ktab	'Whose book is this?'

(3) 'Which' šmen (ašmen)

The word "šmen" is used for inanimate objects; for people, "škun" is used.

(Direct Question)

šmen ktab qriti	'Which book did you read?'
f-šmen tiyara ǰiti	'On which plane did you come?'
škun hiya xtek fi had l-bnat	'Which girl is your sister?'

(Indirect Question)

ma-ne9ref-ši šmen meṭ9em Hsen ma-ne9ref-š ina meṭ9em Hsen	'I don't know which restaurant is best.'

The word "šmen" may have alternative forms when used with some prepositions.

l-šmen blad maši lina blad maši	'To which town are you going?'
men šmen blad nta mnina blad nta	'From which town are you?'

(4) 'Where' fayn

This word differs from Eastern Arabic in its use in asking directions, in the phrase 'Where is...(located)?'

fayn ᵡat s-sifara merikan	'Where is the American Embassy?'
fayn ᵡa l-mekteb	'Where is the office?'
layn maᵡi	'/To/ where are you going?'
layn bγiti temᵡi	'Where do you want to go?'
mnin ᵡiti	'Where did you come from?'

(5) 'Why' 9laᵡ

9laᵡ ma-ᵡiti-ᵡi l-bareH	'Why didn't you come yesterday?'

(6) 'How' kifaᵡ

The word "kifaᵡ" may alternate with "kif", but "kif" tends to show surprise, i.e., to mean 'How on earth...?', or 'How did you ever manage...?', and may be derogatory.

kifaᵡ t9ellemti l-9aṛbiya	'How did you learn Arabic?'
kif huwa t9ellem l-engliza	'How did he ever manage to learn English?'

(7) 'When' fuqaᵡ, weqtaᵡ, fuyax, emta

The various words for "when" are presented in the order of frequency of use; "fuyax" is used mostly in the north.

fuqaᵡ wṣeḷti	'When did you arrive?'
waqteᵡ γat-temᵡi	'When will you leave?'

(8) 'How much'
šHal
'How many'

This word is equivalent to "kaam" and "ʔaddeeš" in Eastern Arabic. It is always followed by the word "de" and the definite article with counted nouns.

šHal del-ktub ʕendek	'How many books do you have?'
šHal del-flus ʕendek	'How much money do you have?'
šHal ʕemrek	'How old are you?'
šHal d-sukker bʏiti fel-qehwa	'How much sugar do you want in your coffee?'
bšHal	'How much? (cost)'

(9) 'What time' šmen sa9a, šHal fes-sa9a

The expression "šHal fes-sa9a" is restricted in usage, meaning only 'What time is it?'.

šmen sa9a daba šHal fes-sa9a daba	'What time is it now?'
šmen sa9a ʏad-dži	'What time are you coming?'

B. Personal Pronouns. Personal pronouns are approximately the same as in Eastern Arabic, with the following exceptions.

(1) The second person singular, 'you', has several variations. Masculine singular is usually "nta" and feminine singular is "nti"; however, the form "ntina" can be used for both.

(2) The first person plural, 'we', is "Hna" or "Hnaya"; the latter form is used mostly in the north.

(3) The second person plural, 'you', is "ntuma".

C. Demonstrative Pronouns.

There are several sets of demonstrative pronouns in Moroccan Arabic, depending on the distance of the object discussed, and the position of the word in a sentence.

(1) 'This, these' (near)

The word "had" may be used, preceding a definite noun, and is invariable.

had l-ktab	'this book'
had l-bnat	'these girls'

Following a noun, the pronoun is marked for gender and number.

l-ktab hada	'this book'
l-bent hadi	'this girl'
l-ktub hadu	'these books'

(2) 'That, those' (far)

The full form precedes a noun, and is marked for gender and number.

hadak l-wld	'that boy'
hadik l-bent	'that girl'
haduk l-ktub	'those books'

The shortened form also precedes a noun, and usually occurs after prepositions. The singular form alternates between "dak" and "dik"; there is a plural form, "duk" (not used in the north).

f dak l-mekteb	'in that office'
f dak l-9emara f dik l-9emara	'in that building'
f duk l-mkateb	'in those offices'

D. Prepositions. Some prepositions and preposition-pronoun combinations differ from those in Eastern Arabic.

(1) 'beside' Hda, mlesseq fi

These prepositions are used with nouns or with pronoun suffixes. (The phrase "f-ǯenb" is also used, which is closer to Eastern Arabic.)

kan waqef Hda l-malek	'He was standing beside the king.'
huwa gales Hdaha	'He is sitting beside her.'
glis Hdaya	'Sit beside me.'

The word "mlesseq" is used for inanimate objects, to describe location, and is used with preposition "fi" ("f" in rapid speech). It is marked for gender and number.

l-Hanut lli mlessqa fel-bank	'the shop next to the bank'
d-dar mlesseq fes-suq	'The house is beside the market.'

(2) 'across from' qbelt, qoddam, bʕerṭ

The use of "bʕerṭ" is more common in the north. "qoddam" may mean either 'across from' or 'beside'.

l-9emara lli qbeltna	'the building across from us'
l-9emara lli qbelt s-suq l-9emara lli qoddam s-suq	'the building across from the market'

(3) 'behind, after' muṛ(a)

This word may describe location, or introduce a time phrase.

nšufek mmuṛ[1] l-ʕedda	'I'll see you after lunch.'
l-Hanut ǯat muṛ l-qonsuliya	'The shop is behind the consulate.'

[1] "mmuṛ" is a contraction of "men muṛ", 'from after'.

(4) 'with' m9a, wiya

When pronouns are combined with "m9a", the stressed vowel is shifted.

m9áh	'with him'
m9áha	'with her'
m9áhom	'with them'
m9ák	'with you (m., f.)'
m9ákom	'with you (pl.)'
m9áya	'with me'
m9ána	'with us'

The word "wiya" is used to join two pronouns, although it is not used with the 'I' form.

ana wiyah	'I and he', 'I am with him.'
ana wiyak	'I and you', 'I am with you.'

(5) 'to, for' li

This differs from Eastern Arabic when combined with pronouns, especially in the northern forms, presented in parentheses.

lih (lilu)	'to him'
liha (lila)	'to her'
lihom (lilhom)	'to them'
lik (lilek)	'to you (m., f.)'
likom (lilkom)	'to you (pl.)'
liya (lili)	'to me'
lina (lilna)	'to us'

E. Auxiliary Words. These words occur in verb and noun phrases or sentences, and most have equivalent forms in Levantine or Eastern Arabic.

Some auxiliary words are mostly used with nouns.

(1) 'there is, are' kayn

This is equivalent to "fi" in Eastern Arabic. It may be negated with "ma- -ši", or the word "Hetta" may be inserted before the following noun. When the word "Hetta" is used, it denotes 'none at all'.

kayn tlamid fil-faṣl 'There are students in the class.'

waš kayn ši meṭ9em qrib men hna 'Is there a restaurant near here?'

ma-kayn-ši l-xobz l-yom 'There is no bread today.'

ma-kayn Hetta ši waHed fis-sifara 'There is nobody at all in the embassy.'

ma-kayn Hetta ši qiṭar maši l-yom 'There is no train leaving today.'

ma-kayn Hetta ši xber mennu 'There is no news from him at all.'

With some words, the suffix "-ši" is omitted.

ma-kayn Hedd 'There is nobody.'

ma-kayn walu 'There is nothing.'

(Also see page 8.)

(2) 'a, an' waHd

Moroccan Arabic uses an indefinite article, whereas Eastern Arabic does not. The word is "waHd" ("waH" in rapid speech), followed by a definite noun.

bγit nekteb waHd l-bṛa 'I want to write a letter.'

bγit nešri waH l-kilu 'I want to buy one kilo.'

(3) 'some' ši

This word may function as an indefinite article.

bġit ši qlam 'I want a pencil.'

It is more commonly used to mean 'some', and precedes nouns, including counted nouns.

a9ṭini ši xobz 'Give me some bread.'

xeṣṣni nešri ši Hža 'I have to buy something.'

šrit ši tlata del-ktub 'I bought three books.'

šoft ši waHed 'I saw someone.'

(4) 'much, many, very' bezzaf

This is equivalent to "ktiir" in Levantine Arabic. It is used in front of a noun, with the auxiliary word "de", to mean 'much' or 'many', and after an adjective to mean 'very'.

9endu bezzaf del-flus 'He has a lot of money.'

šoft bezzaf den-nas temma 'I saw many people there.'

huwa mṛid bezzaf 'He is very sick.'

(5) 'only' γir

This word is used preceding a noun.

zid γir s-sukker fil-qehwa 'Add only sugar to the coffee.'

(cf. page 32, item 33).

(6) 'belonging to' dyal (de)

This is equivalent to "taba9" in Levantine Arabic, and denotes possession (possessive pronoun suffixes are also used, as they are in Eastern Arabic). The word "de" may be used with a following noun.

fayn ḍ-ḍar dyal Hmd
fayn d-dar de Hmd } 'Where is Ahmad's house?'

ẋni hiya d-drisa dyalek 'What is your address?'

ẋit fis-siyara dyali 'I came in my car.'

(7) 'owner' mul

This is equivalent to "ṣaaHib" in Eastern Arabic, and is used in construct with a noun. It is marked for gender and plural. This word may also be used idiomatically to indicate 'someone in charge'.

huwa mul l-Hanut l-kbira 'He is the owner of the big shop.'

ẋkun huwa mul s-sanduq 'Who is the cashier?'

hiya mulat š-ẋi 'She is in charge of affairs (the boss).'

mwaiin had l-meṭ9em fransis 'The owners of this restaurant are French.'

(8) 'even, also' Hetta

This word has many meanings, depending on context. Preceding a noun or pronoun, it means 'even' or 'also'.

Hetta huwa mša m9ahom 'Even he went with them.'
'He also went with them.'

Hetta t-tilifon meẋ9ol 'Even the telephone is busy.'
'The telephone is also busy.'

Hetta ana la bas 'I'm fine, too.'

mšat l-mekteb Hetta hiya 'She went to the office, too.'

(cf. its use with verbs, p.26)

(9) 'without' bla

The word "bla" is used when followed by a noun. If followed by a pronoun, the preposition "bi-" must be used.

žˇa bla flus 'He came without money.'

mša bla biya 'He went without me.'

xeṣṣek temši bla bihom 'You must go without them.'

A special combination form occurs with the pronoun object meaning 'it' or 'anything'. If the object refers to 'him', this is not used.

žˇa blaš 'He came without it.'

'He came without anything.'

žˇa bla bih 'He came without him.'

(10) 'like, similar to' bHal, fHal

These are similar to "mitil" in Levantine Arabic, and are often used twice in a sentence.

huwa bHalu bHal l-Hmar / huwa fHalu fHal l-Hmar 'He's like a donkey (stupid).'

ka-ytkellem bHal ši-faylasuf 'He talks like a philosopher.'

When repeated twice, this is an idiomatic expression.

bHal bHal / fHal fHal 'They're just alike.' 'It's the same thing.'

The following auxiliary words are used in verb phrases.

(11) 'to want to' bġa

This is equivalent to "bidd-" in Levantine Arabic, but is a conjugated verb in Moroccan Arabic. It always occurs in the perfect tense, and sometimes the translation must depend on context. The word "bġa" may

have idiomatic translations when negated or when it refers to the past tense.

bɣit ntkellem m9ak	'I want to talk to you.'
ma-bɣina-š nšufuh	'We don't want to see him.'
	'We didn't want to see him.'
	'We refused to see him.'
91aš bɣitina	'Why did you want me?'
	'Why do you want me?'
bɣaw iqetluh	'They wanted to kill him.'
	'They were about to kill him.'
	'They decided to kill him.'

(12) 'to have to, must, need' xeṣṣ- , 9end- ma

The use of "xeṣṣ-" is equivalent to "laazim" in Eastern Arabic. It is used with pronoun suffixes to denote necessity. If the action is habitual, "ka-" may be prefixed.

xeṣṣni nšuf l-mudir	'I must see the director.'
xeṣṣek temši daba	'You must go now.'
kan xeṣṣhom yemšiw bekri	'They had to leave early.'
ka-yxeṣṣha temši les-skwila koll nhar	'She has to go to school every day.'
šHal del-ktub xeṣṣek	'How many books do you need?'

The phrase "9end-ma" is used with pronouns, and denotes necessity or 'supposed to'.

9endi ma nemši nzuru l-yom	'I should go visit him today.'
	'I'm supposed to go visit him today.'

9endu ma ikun fed-dar daba 'He ought to be at home now.'
'He must be at home now.'

(13) 'just, then' 9ad

This word has two meanings, depending on context. It is used preceding a verb.

9ad wṣelt l-bareH 'I just arrived yesterday.'
šreb l-qehwa 9ad mša 'He drank the coffee and then left.'

(14) 'almost, about to' 9layn

This word is used preceding verbs.

huwa 9layn yexrož 'He is about to leave.'
ana 9layn nkemmel š-šoγl dyali 'I am about to finish my work.'
'I've almost finished my work.'

(15) 'again' 9awed

This is equivalent to the word "taani" in Eastern Arabic. It is used preceding a verb. If "9awed" is in the perfect tense, the following verb will be in the perfect tense. If it occurs in any other tense, the following verb will be imperfect.

9awed qal-lu 'He told him again.'
9awdet dexlet 'She went in again.'
ma-t9awed-š tkellem m9ah 'Don't talk to him again.'

(16) 'to continue' bqa

This word is used with the progressive verb or the active participle. When negated, it means 'no longer', or 'not any more'.

bqat ka-tkellem 'She continued to talk.'
'She kept on talking.'

bqaw maǰyin 'They kept on walking.'

ma-bqa-š ka-yqarri l-9arbiya 'He no longer teaches Arabic.'

(17) 'when, until, so that' Hetta

'none'

This word, when preceding a verb or predicate, has several translations.

tsennit Hetta wṣel 'I waited until he arrived.'

mǰit Hetta nešri ši Hǯa 'I went /in order/ to buy something.'

Hetta šoftu kan meǰyol 'When I saw him, he was busy.'

Hetta šreb l-qehwa 9ad mša 'When (after) he had drunk the coffee, he left.'

The word "Hetta" following a verb negated with "ma-" means 'none at all'. (cf. its use with "kayn", p. 20).

ma-bγit Hetta Hǯa xra 'I don't want anything else (at all).'

ma-šoft Hetta waHed
ma-šoft Hetta Hedd } 'I didn't see anyone else (at all).'

These auxiliary words introduce a clause or predicate.

(18) 'in order to' baǰ

This is equivalent to "Hatta" or "mišaan" in Levantine Arabic, and functions as a phrase connector to denote purpose.

mšit led-dar baǰ nǰufu 'I went to the house to see him.'

yalla baǰ nweslu bekri 'Let's go so we can arrive early.'

(19) 'because' 9la qibal, 9la xaṭer, 9la enna, 9la Hqaš, Hit

All these words may be used interchangeably. The second two are usually not used at the beginning of a sentence.

9la qibal huwa mešγol ma-ža-š 'Because he's busy, he didn't come.'

ma-ža-š 9la xaṭer huwa mešγol 'He didn't come because he's busy.'

ma-džarreb-ši 9la enna dak š-ši mustaHil 'Don't try because that's impossible.'

Hit s-seht t-tlamid ma-žaw-ši l-yom 'Because of the heat, the students didn't come today.'

(20) 'as soon as', 'by the time', 'when' (non-interrogative) mnin, Heyn

These words have various translations, depending on context. (The word "mnin" may also have its literal Arabic meaning, 'from where'.)

mnin dxelna kan mša 'By the time we entered, he had left.'

mnin wṣelna šrebna l-qehwa
Heyn wṣelna šrebna l-qehwa } 'As soon as we arrived, we drank coffee.'

mnin dži γda nšufek 'When you come tomorrow, I'll see you.'

mnin ntkellem m9ah nžaweb 9lik 'Whenever I talk to him, I'll give you the answer.'

(21) 'no sooner than', 'as soon as' ɣir (nželleh)

This word may also mean 'as soon as', but is stronger, and generally denotes a more immediately following time. The word 'nželleh" is used in the north, and with verbs in the perfect tense only.

ɣir newṣlu nšerbu ši Hža 'As soon as we arrive, we'll drink something.'

ɣir wṣelna l-maṭar t-tiyara žat
nželleh wṣelna l-maṭar t-tiyara žat
'No sooner had we arrived at the airport than the plane came.'

ɣir ntkellem m9ah nžaweb 9lek 'The very moment I talk to him, I'll give you the answer.'

(22) 'while, meanwhile' 9la bayd men

šerbu l-qehwa 9la bayd men ywžed l-9ša 'They drank coffee while dinner was being prepared.'

(23) 'since' melli, Hit

These words can mean 'since' in both temporal and causal relations, although "melli" tends to be more temporal, and "Hit" is more causal.

melli mšiti ma-ktebti l-bṛa 'Since you left, you haven't written a letter.'

ma-šftu-š melli tzuwwež 'I haven't seen him since he got married.'

ma-šftu-š Hit tzuwwež — 'I haven't seen him, because he got married.'

Hit huma Yalyin bezzaf Yadi-nešri Yir waHed
melli huma Yalyin bezzaf Yadi-nešri Yir waHed
— 'Since they're so expensive, I'll buy only one.'

(24) 'although, even if' waxxa

bYit nemši waxxa newsel m9ettel — 'I want to go even if I arrive late.'

mšit waxxa wselt m9ettel — 'I went although I arrived late.'

waxxa tHawel ma-Yat-tenža-ši — 'Even if you try, you won't succeed.'

It should be noted that "waxxa", when used alone, means 'all right, OK'.

(25) 'still, not yet' baqi, mazal

Both "baqi" and "mazal" are used to mean 'not yet' when placed in front of verbs, or used alone in response to a question.

baqi ma-ža
mazal ma-ža
— 'He hasn't come yet.'

baqi
mazal
— 'Not yet.'

When used with nouns, adjectives, participles, or affirmative verbs, these words are marked for gender and number, and mean 'still'.

hiya baqya (baqqa) ka-texdem — 'She is still working.'

huma baqyin (baqqin) fi tunes — 'They are still in Tunis.'

Hmed mazal mrid 'Ahmad is still sick.'

xti mazala bent 'My sister is still unmarried.'

huma mazalin ka-ydersu 'They are still studying.'

(26) 'but' lakin, bel Haq

These words both mean 'but', although "bel Haq" is stronger, and may mean 'on the contrary', or 'but in fact'.

byit nemši lakin ma-neqder-ši 'I want to go but I can't.'

byit nemši bel Haq ma-qdert-ši 'I wanted to go, but I couldn't.'

sHebli huwa saHbi bel Haq žbertu yeddar 'I thought he was my friend but /on the contrary/ I found him to be a traitor.'

huwa 9endi 9ziz bel Haq ma-ka-nteq-ši bih
huwa 9endi 9ziz lakin ma-ka-nteq-ši bih
} 'I like him but I don't trust him.'

(27) 'to feel like' fi- ma

This is used with pronouns, and is mostly used in the negative.

fik ma tšreb 'Do you feel like drinking something?'

ma fiya ma nakol 'I don't feel like eating.'

Other words:

(28) -self ras (nefs)

The reflexive is usually expressed with the word "ras".

Only in the phrase with "b" is the word "nefs" used as it is in Eastern Arabic.

ɣoft ṛaṣi	'I saw myself'
ɣritihom l-ṛaṣek	'Did you buy them for yourself?'
mɣit b-nefsi	'I went by myself.'

(29) 'Isn't that so?' yak, b-ṣaH

These are equivalent to "miɣ heek" in Levantine Arabic. They are used as a "tag question" at the end of statements.

nta amṛikani yak nta amṛikani b-ṣaH	'You're American, aren't you?'

"Yak" at the beginning of a statement functions as an emphatic interrogative particle, and it marks a question in which there is some doubt, i.e., 'is it true that...?', as if the questioner is double-checking information.

yak smek Hmed	'Your name <u>is</u> Ahmed, isn't it?'
yak la bas	'Are you really OK?'

(30) 'right (here, there)', 'precisely' nnit

This word is mostly used with words of place or location.

Hottu hna nnit	'Put it right here.'
temma nnit fi had l-9emara	'right there in that building'
daba nnit	'right now'

(31) 'here is...', 'there is...' ha-, ra-

These prefixes are used with pronouns. They indicate location, and are used much like "voici" and "voilà" in French.

hahiya l-meHetta	'Here is the station.'
haHna fiṣ-ṣuq nnit	'We are exactly in the /<u>middle of</u>/ the market.'

hahuma l-flus 'Here is the money.'

hak 'Here you are.' (handing something to someone)

rahuma l-flus 'The money is over there.'

rahiya l-meHetta 'The station is over there.'

(32) 'against one's will' bezzez (men), b-ṣiyf (9ala)
'in spite of'

These words require a preposition, unless they end a sentence.

ǯa bezzez mennu
ǯa b-siyf 9leh } 'He came against his will.'

ǯrebha bezzez 'He had to drink it /against his will/.'

bYani ntkellem m9aha bezzez 'He tried to force me to talk to her.'

mǯit bezzez
mǯit b-ṣiyf } 'I went unwillingly.'

(33) 'only' 'that's all' ukán, usalám, uṣafi

These words are used at the end of a sentence.

t'ellemt Yir m9a 9abdallah uṣafi 'I talked only to Abdallah and that's all.'

ǯi mya del-mitru ukan 'about one hundred meters only'

wda9tu fel-maṭar usalam 'I just said goodby to him at the airport and that was it.'

V
SOCIAL SITUATIONS

Some social situations call for different standardized phrases or expressions. The main ones are described here, with statements and responses.

(1) Greetings

ahlan ... ahlan

'Hello' ... 'Hello'

la bas / la bas 9alek ... la bas, lHemdollah

'Hello, how are you?' ... 'Fine.'

šxbarek ... la bas, lHemdollah

'How are you?' ... 'Fine'

(2) Farewell

besslama ... besslama

llah ihennik ... llah ihennik

'Goodby' ... 'Goodby'

(3) Please (asking a favor)

men fdlek / llah yxellik / llah yžazik ... b-koll faraH / 9la raṣi w 9eni

'Please' ... 'I'd be glad to.'

(4) Thanks

baraka llahu fik ... bla žmil

'Thank you' ... 'You're welcome'

(5) Meetings

metšerrfin ... metšerrfin

'Pleased to meet you.' ... 'My pleasure.'

(6) Apology

smeHli ... { ma kayn bas
           { ma wqa9 bas

'Excuse me.' ... 'It's OK.'

(7) Repetition

na9am

šnu

smeHli

'Pardon, I didn't understand.'

(8) Addressing a person

a sidi

'Sir...'

a lalla

'Madam...'

(9) Future

9allah

'I hope so' 'Maybe'

inšallah

'If God wills'

(10) Back from a trip

9ela slamtek
lHemdu llah 9ela s-slama } llah ysellemek

'Thank God for your safety.' ... 'May God grant you safety.'

(11) Illness

llah yẖuf min Halek ... lehla ywrik bas

'May God look upon your health.' ... 'May God not show you evil.'

(12) Death

llah yi9addem l-aẖar ... lehla ywarrikom ẖarr

'May God greaten the good deeds.' ... 'May God not show you evil.'

llah ybdul l-mHebba bṣbar ... llah yewsa9 qabru

'May God exchange love for patience.' ... 'May God broaden his tomb.'

VI
APPENDIX

A. Verb Tables. Some kinds of verb conjugations have significant pattern differences in Moroccan Arabic:

1. Sound Verb 'to write'

Levantine Arabic		Moroccan Arabic	
katab	yuktub	kteb	yekteb
katbat	tuktub	ĸetbet	tekteb
katabu	yuktubu	ketbu	yketbu
katabt	tuktub	ktebti	tekteb
katabti	tuktubi	ktebti	tektebi
katabtu	tuktubu	ktebtiw	tketbu
katabt	aktub	ktebt	nekteb
katabna	nuktub	ktebna	nketbu

2. Medially Weak Verb 'to be'

kaan	ykuun	kan	ikun
kaanat	tkuun	kanet	tkun
kaanu	ykuunu	kanu	ikunu
kunt	tkuun	konti	tkun
kunti	tkuuni	konti	tkuni
kuntu	tkuunu	kontiw	tkunu
kunt	akuun	kont	nkun
kunna	nkuun	konna	nkunu

3. Finally Weak Verb 'to go'

miš̌i	yimš̌i	mš̌a	yemš̌i
miš̌yit	timš̌i	mš̌at	temš̌i
miš̌yu	timš̌u	mš̌aw	yemš̌iw
miš̌eet	timš̌i	mš̌iti	temš̌i
miš̌eeti	timš̌i	mš̌iti	temš̌i
miš̌eetu	timš̌u	mš̌itu	temš̌iw
miš̌eet	amš̌i	mš̌it	nemš̌i
miš̌eena	nimš̌i	mš̌ina	nemš̌iw

B. False Cognates. Following is a list of words which are misleading for a speaker of Eastern Arabic who is depending on cognate vocabulary to guess word meanings. Some are identical in form; others are close enough to cause misunderstanding. Some words share the same basic meaning in both dialects, but one dialect has added additional meanings.

Levantine Arabic	Moroccan Arabic
ʔabiiH 'ugly, obscene'	qḅiH 'bad, unpleasant, naughty' (bš̌i9 'ugly')
aywa 'yes'	iwa 'well, so' (sentence introducer) (iyeh 'yes')
bal9e 'a swallow'	bl9a 'a lot of'
ba9d 'after'	be9da 'beforehand, first, already' (men ba9d 'after')
beet 'house'	bit, byut 'room' (ḍar, ḍyur 'house')
buHeere 'lake'	bHira 'vegetable garden' (ḍaya 'lake')

Levantine Arabic	Moroccan Arabic
ǰafa9 'to pay, push'	dfe9 'to push' (xlles 'to pay')
faḍḍa 'to empty'	faḍḍa 'to finish' (xwa, yexwi 'to empty')
faakha 'fruit'	fakya 'dried fruit' (xrif 'fruit')
Haaje 'necessity'	Haža 'thing' (ɣaṛad 'necessity')
Harii'a 'fire'	Ḥriq 'pain' (9afya 'fire')
Henne 'henna'	Henna 'grandmother'
Hilw 'sweet, pretty, nice'	Hlu 'sweet' (zwin 'pretty') (ḍrif 'nice')
Hizaam 'belt'	Hizam 'ladies' belt' (ṣemta 'belt')
juhd 'effort'	žehd 'amount' (mažhudat 'effort')
koHl (black eye makeup)	kHel 'black' (kHol 'eye makeup')
kursi 'chair'	korsi 'stool' (šiliya 'chair')
lisaans (French education degree)	lisans 'gasoline' (also: French education degree)
mandiil 'handkerchief'	mendil 'napkin, tablecloth' (sibniya 'handkerchief')
ma9ẓuum 'invited'	me9dum 'very sick' (ma9ṛud 'invited')
mawjuud 'present, existing'	mužud 'ready'
maxzan 'storehouse'	mxzen 'government (of Morocco)' (xzin 'storehouse')
mektuub 'letter'	mktub 'destiny' (bṛa 'letter')

Levantine Arabic	Moroccan Arabic
muluxiyye (green leafy vegetable)	mloxiyya 'okra'
mut9allime 'educated (f.)'	met9allma 'maid' (mṭaqfa 'educated (f.)')
mu9tabar 'considered, respected'	mo9taber 'excellent, beautiful' (moHtaram 'respected')
raaH 'he went'	rah 'there is...' (mša 'he went')
rabii9 'spring' (season)	rbi9 'spring, grass'
rafaḍ 'to expel'	rfed 'to carry'
rafii9 'thin'	rfi9 'excellent, valuable' (rqiq, ḍ9if 'thin')
riif 'countryside, rural area'	rif 'Rif mountains area' (badiya, blad, 9ṛubiya 'countryside')
ṣudaa9 'headache'	ṣda9 'noise'
šadd 'to pull'	žedd 'to close' (žbed 'to pull')
šita 'winter, rain'	žita 'brush' (šta 'winter, rain')
taajir 'merchant'	tažer 'merchant' 'rich' (adj.)
taʔiil 'heavy'	tqil 'heavy, slow'
taṣriiH 'authorization'	tesriH 'passport, palm mat' (ṛuxṣa 'authorization')
ʔuwwe 'force, strength'	qowwa 'force' qowwet- 'a lot of'
wadi 'valley, riverbed'	wad, widan 'river'
wajad 'to find'	wažed 'ready' (wžed 'to find')
xallaṣ 'to finish, save'	xlleṣ 'to pay' (kemmel 'to finish')
xariif 'autumn'	xrif 'autumn, fruit'

Levantine Arabic	Moroccan Arabic
9aafye 'strength'	9afya 'fire, hell' (qowwa 'strength')
9aziza 'beloved (f.)'	9ziza 'grandmother'

C. Variable Words in Dialects. The Arabic dialects have tended to develop more different vocabulary words in some areas than in others. Some words are different in nearly every dialect. With experience, you can predict the words which are more likely to have new forms, and you will save time and effort by identifying them early. For your guidance, we are listing some of the words which vary the most widely.

Nouns

(foods)
(eating utensils)
(furniture)
(clothing)
(money)
(rooms)

ashtray
baggage
barber
basket
blanket
bottle
bridge
brush
car
cigarette
closet
corner
eyeglasses
fan
farm
garden
gun
letter
matches
office
tire
towel
umbrella
wages
wallet

Adjectives

bad
early
good
near
ready
sick
tired
well (in health)

Verbs

ask
become
carry
close
do
fight
fill
find
finish
give
hurry
look at
open
shave
sleep
speak
take
think
want
work

Time Words

today
yesterday
tomorrow
last ____
next ____

(Prepositions)

(Demonstrative Pronouns)

(Question Words)

Other Words

(negative words)
future tense marker
progressive tense marker
(personal titles)
afterwards
also
although
always
because
here
if (two kinds)
in order to
much
nothing
now
of (belonging to)
OK
quickly

Other Words (cont'd)

right away
same
similar to
slowly
still, yet
straight ahead
then
there
there is, there is not
very
yes

D. Glossary. The glossary includes some basic words (not discussed above) which are so different from Eastern Arabic that their meaning may not be easily guessed. Before the general glossary, a few "sets" of words will be listed.

(1) Family Terms

omm	'mother'	bba	'father'
ymmah (mmu)	'his mother'	bbah	'his father'
ymmaha (mmha)	'her mother'	bbaha	'her father'
ymmhom (mmhom)	'their mother'	bbahom	'their father'
ymmek (mmek)	'your mother'	bbak	'your father'
ymmkom (mmkom)	'your mother'	bbakom	'your father'
ymma (mmi)	'my mother'	bba	'my father'
ymmana (mmana)	'our mother'	bbana	'our father'

xet	'sister'	ax	'brother'
xtu	'his sister'	xuh (xah)	'his brother'
xta	'her sister'	xuha (xaha)	'her brother'
xtom	'their sister'	xuhom (xahom)	'their brother'

Family Terms

xtek	'your sister'	xuk (xak)	'your brother'
xetkom	'your sister'	xukom (xakom)	'your brother'
xti	'my sister'	xay (xuya)	'my brother'
xetna	'our sister'	xuna (xana)	'our brother'

xut 'brothers and sisters, siblings'

xutu 'his brothers and sisters'

xuta 'her brothers and sisters'

xuti 'my brothers and sisters' (etc.)

ḍker 'male'

lenta 'female'

(2) Clothing

keswa, ksawi	'suit'
kebbut, kbabet	'coat, jacket'
serwal, srawel	'trousers'
qameẍẍa (sumiz), qwameẍ	'shirt'
ṣebbaṭ	'pair of shoes'
teqšira, tqašer	'socks'
ṣemṭa, ṣmaṭi	'belt'
šemrir, šmarer	'hat'

(3) Rooms in a House

bit dl-glas	'living room'
bit dl-mekla	'dining room'
bit n-n9as	'bedroom'
keẍẍina (kuzina)	'kitchen'
Hemmam	'bathroom'
menzeh	'terrace'

General Glossary

atat	furniture
atay	tea
basel -a -iin	annoying, inconvenient
bellati	slowly; imperative: wait!
bla qyas	very, extremely
bzayed	more, much
b-žuž	both
daba	now
daz, iduz (gaz, iguz)	to stop by
dγiya	soon, quickly
dima	always
drari	children
ḍew	light, electricity
felHin	immediately
ferfar	fan
fqi	teacher

General Glossary

fraš	bed
fuqi	upstairs
garṛu -wat	cigarette
gud	straight ahead
hakda (hakdak)	like this
hbeṭ, yhbeṭ	to go down, descend
herres	to break
Hall, iHell	to open
Hanut, Hwanet	shop
Heššam	barber
Hda, yeHdi	to take care of, babysit
Hmeq	crazy
Hwayeš	clothes
kra	rent
kra, ikri	to rent
letšin	orange
magana	clock, watch, meter
makla	food
mariyu -wat	closet
mezyan -a -iin	good
m'ettet	furnished
ndaḍer	eyeglasses
neqṛa	silver
nqi	clean
nuwwaṛa -at	flower

General Glossary

qa9	end, bottom
qarra, yqarri	to teach
qelleb (9la)	to look for
qer9a, qura9	bottle
qžer, qžura	drawer
rduma, rdayem	bottle
sala, isali	to finish
sarut, swaret	key
sefli	downstairs, first floor
seqsa, yseqsi	to ask
sewwel	to ask
sir	imperative: go away!
skwila	elementary school
sifet, isifet	to send
suwweb	to repair
šeržem, šražem	window
škayn	what's the matter?
temma	there
teswira, tsawer	picture
tomma	then
tqaḍa, itqaḍa	to end, be finished
tšebber	to grab, take
taH, itiH	to fall
waHšwiya	a little while
wa!"	nothing

General Glossary

wqida -at	match
zerbiya, zṛabi	rug, carpet
zreb, yzreb	to hurry
žber, yžber	to find
ženwi, žnawa	knife
žwayeh	neighborhood
9ammer	to fill
9ewd	horse
9ezri, 9zara	bachelor

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